

# THE MEGIDDO MESSAGE

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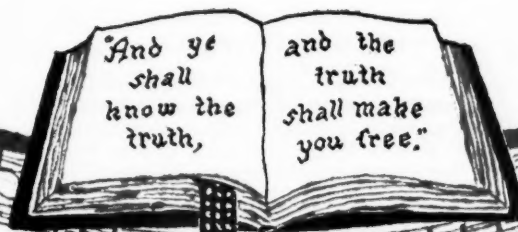
July 3, 1954

*Freedom is a lovely gem,  
Resting like a diadem  
On the people who enjoy it,  
And for righteousness employ it.*

*We are free to worship God,  
And to walk where Jesus trod.  
Blessed freedom! let us use it,  
And in no respect abuse it.*

*Then, when past these warlike days,  
Songs of hope shall change to praise,  
When with Christ forever living,  
And our adoration giving.*

*Then we shall be free indeed,  
From all imperfections freed,  
Free from sickness, pain, and dying,  
Even with the angels vying.*



# THE MEGIDDO MESSAGE

DEVOTED TO THE CAUSE OF CHRIST

Percy J. Thatcher, Editor

July 3, 1954

## To aid your Bible study

**The Megiddo Message**—is published for the dissemination of Bible truth alone. It defends and ably demonstrates the infallibility, harmony, and Divine inspiration of the Bible. It enables you to give a reason for your faith, to answer the atheist, and to instruct your children correctly. If you are not already a subscriber, **THE MEGIDDO MESSAGE** will be sent to your home every two weeks for six months, absolutely free. Your name and address is all we ask. Subscribers, please send in the names of your friends who may be interested in reading this publication, for a free sample copy. No obligation on your part or theirs.

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## Synopsis of Our Faith and Work

**THE Megiddo Mission** is an independent organization. It is in no way affiliated with any other religious body. It was founded in the year 1880 by the late Rev. L. T. Nichols, and has been located at the present address in Rochester, N. Y., since 1904.

The word "Megiddo" is of Hebrew origin, its meaning being: True soldiers of God; God is in this place with a band of troops.

It is the firm belief of the Megiddo Mission that the second coming of Jesus Christ and the inauguration of His world-wide Kingdom is imminent. The Bible clearly declares that this event will be preceded by the coming of Elijah the Prophet to herald the glorious Day, to gather the saints, and raise the dead to be ready to meet the Lord when He comes.

Being convinced that these events are near at hand, the Megiddo Mission is earnestly endeavoring to prepare a people to be ready for the Lord's advent. Moral perfection besides purity of doctrine is a direct Biblical command. Among the members of the Megiddo Mission perfection of character is the goal. Invitations are always extended to whomsoever will to come and join us in this work, and partake of the "water of life freely."

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## FIGHT ON: VICTORY IS NEAR

Scripture reading, Ephesians 6:10—17.

**I**T IS A TRUE MAXIM: "The first and best victory is to conquer self; to be conquered by self is, of all things, the most shameful and vile."

Therefore consider: "You cannot run away from a weakness; you must fight it out of you or perish. Why not fight it out of you now, right where you stand?"

If we could realize that the foe within is the one to be conquered, we would go to work to kill him out every day, every hour, every moment. If we cease the fight we shall not conquer, for the foe is preying upon us constantly. Not only must we conquer, but we must hold the fort.

We must have the courage to say as did the great Apostle Paul, in Romans 8: 37—39, "Nay, in all these things we are more than conquerors through him that loved us,"—not only conquerors but *more* than conquerors; holding the ground taken—"For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

What is "the love of God"? The answer is given by the beloved John in his First Epistle, chapter 5: 3, "For this is the love of God, that we keep his commandments: and his commandments are not grievous." The true soldier of God will not be found murmuring or complaining when a commandment of the Almighty One comes against his carnal nature; he will fight against self and bring into subjection every thought to the obedience of Christ (II. Cor. 10: 5).

The great Captain of our salvation, Jesus, long ago sent us word through John on the Isle of Patmos that he had seen a vision of the saved after the Judgment, and every one under the altar was beheaded (Rev. 20: 4). Our own heads must come off, and we must put on another Head; for we read in I. Cor. 11: 3, "the head of every man is Christ... and the head of Christ is God." We cannot set up our own whims and notions as our head, but must do exactly as Christ gives orders. The reason that we are often defeated in this warfare, is that we go to battle with only a part of the armor on. We have everything to contend against and must be fully clad with the gospel armor which is so explicitly specified in our Scripture lesson. We must be kind, careful and considerate, willing to give up our own way and crucify the flesh. The only way to get our head off is not to have what the "old man" wants. There is no other way to get it off.

We are all of one mind in doctrine; why not all one in practice? A godly man once gave the formula as follows: "If I could not get the old man down in any other way, I would go without something I liked every day till I got him crucified; till no matter what it was, there would be no longing whatsoever for it. You can do *anything* if you put the whole armor on." This is the secret of the whole matter. It is as verse 7 of our lesson says, "With good will doing service, as to the Lord, and not to men." As it was in the days of the Israelites, when they were preparing to build the tabernacle of the Lord in the days of Moses in the wilderness, he was commanded:

"Speak unto the children of Israel that they bring me an offering: of every man that giveth it willingly with his heart ye shall take my offering" (Exodus 25: 2). They offered willingly, and so must we.

It is high time that we put on the whole armor of God: "Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil"—the evil in self and in the world. "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand."

In order successfully to wage this spiritual warfare against the wiles of evildoers we must be clad with the entire armor of God. Oh, it means something to put on this armor; and it is a continual work to keep it on! In our natural state we had on coats of death; the garment of flesh is a coat of death. But now there is a continual fight to lay that off and put on the whole armor of God. Temptation keeps coming in; garments of death are always in waiting; the flesh man is ever ready to assert himself, enticing not to seek first the Kingdom of God and His righteousness. The great devil we must fight is this old carnal mind that has to be laid aside. It is in every man and woman in this world, the flesh, the evil that is tempting us; it is the natural mind. And if we do not put on this whole armor of God we shall never be able to resist the wiles of the devil and come off more than conquerors.

"Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness"—look carefully at your breastplate to see if you are doing all the things required, without murmurings or disputings, or any such thing. We should fear lest we disobey some law of God. Enter into the work with a good will and fight the good fight of faith. But the trouble is, we go to battle with only a part of the armor on. There is coming an evil day, a day to try men's hearts; and what would we give to be able to stand then? That girding of the loins of our mind with truth takes in not only the doctrine—we have to keep that in mind—but it takes in the practical as well, these daily talks, these words of reproof and warning. It means something to have someone help you in this battle for the Lord, someone that can see your daily life, see what you are doing, what you are living for.

A good testimony to keep in mind is Malachi 3: 16, "Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name." The more we can speak often to each other, the safer we are. That is girding up the loins of our mind with truth, strengthening ourselves for the battle against the wiles of the flesh. The more often we inquire of the one who



watches for our souls, to counsel how best to wage this warfare, to take reproof and help each other, the nearer we are to the Kingdom. It says further in Mal. 3: 17, "And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him." He will spare His jewels, those who have girded their minds with truth.

The Lord does not have a literal book in which He writes down these happenings; no, it is "a book of remembrance," and He is listening to those speaking often one to another, those trying to live out His wondrous truth. It applies also to those distant from the fountain-head who are working for something better than the fleeting pleasures of this transitory existence; the more they write in for help and ask questions, the more they will grow. There is coming a sifting time, a sifting time, as verse 18 tells us: "Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not." That will be a serious time of discerning between the righteous and the wicked. Let us ask ourselves, Where shall we stand? Our actions will determine.

There is no break in the original between chapters 3 and 4 of Malachi, so we will read further: "For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." There would be a time in these last days, just before the coming of the Lord, that He admonishes us especially to speak often one to another. And how necessary it is in these days when every tendency of the natural mind is downward, that in this warfare against sin we have the loins of our mind girt about with truth, and have on the breastplate of righteousness, the keeping of God's commandments. It is like Deut. 6: 25 tells us: "It shall be our righteousness, if we observe to do all these commandments before the Lord our God, as he hath commanded us."

The next piece of armor mentioned in Ephesians 6 is in verse 15, "And your feet shod with the preparation of the gospel of peace." Yes, we have to get the old shoes off and put on new ones, so that we can tread this way of holiness with ease. Just as long as the old shoes of the flesh are on, we cannot travel; we cannot lay off the weights and besetting sins, we cannot overcome the obstacles; but when the old shoes are discarded and we get on the new ones, we make progress with ease.

"Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked." It is necessary in this Christian warfare to meet all these other requirements, but *above all* take the shield of faith "wherewith ye shall be able to quench all the fiery darts of the wicked." Without faith it can never be done. That is why it is said to be above all else. Oh, there is a testing time right down in these last days, a tarrying time, and that is what is testing the faith of some. God is trying the faith of His people. If we thought the coming of the Lord would be tomorrow, we would be very zealous to see we were doing the right thing, where we were going, what we were doing. But there is a testing time. That is why Jesus said: "Watch ye therefore: for ye know not when the Master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch" (Mark 13: 35-37). Some will be sleeping on guard; some saying, in their heart, "My Lord delayeth his coming!"

We do not make any great plans: we just aim to be

ready and do our daily work. If on a farm we would put in our crops or attend to our garden, but everything would be in view of those words: "lest coming suddenly"—that messenger of the covenant is coming suddenly, and he will find some who have been saying, "The Lord delayeth his coming." But the watchful ones, the ones wide-awake, will be attending to their duties and yet feel we do not know what moment is the one. We must occupy till He comes. We are living in a momentous time, a wonderful time, in the era of the closing years of darkness. We do not know the day, nor the hour, nor the moment; but we know we are near the end: the signs are fulfilled. We shall have enough evidence to increase our faith if we keep the loins of our mind girt about with truth, if we have on the shield of faith. If we lay aside the shield of faith we cannot endure and we shall be among the class which Jesus said would be saying the Lord delayeth His coming, and would begin to eat and drink with the drunken. It will depend on what kind of material we are made of.

We shall grow stronger as time passes if we have on the shield of faith. But apart from it we can never be a conqueror; for in Heb. 11: 6 we are told: "Without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Even if there is a little tarrying time, we still must believe that God is true. In Habakkuk 2: 3 we read: "For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry." We will not lose faith although it appears to tarry, and say, "My Lord delayeth his coming." No, we will be watching. There will be both classes in this day. Paul brings in the idea in Heb. 10: 35-39, "Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that after ye have done the will of God, ye might receive the promise." Do not lose faith and lay down the armor. "For yet a little while, and he that shall come will come, and will not tarry." He will come in His own appointed time, although it may appear to tarry. "Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul."

We will be working, girding closer the shield of faith that we may quench all the fiery darts of the wicked. We will believe that God is, and that He will reward all who diligently serve Him. His reward is sure and certain if we continue steadfast unto the end. We must believe with all our heart that God is just and righteous.

A most important part of the Gospel armor is given in Eph. 6: 17, "the helmet of salvation, and the sword of the Spirit, which is the word of God." If we wield this sword of the spirit we can cast down imaginations and every high thing that exalteth itself against the knowledge of God, and bring into captivity every thought to the obedience of Christ (II. Cor. 10: 4, 5). For, as Heb. 4: 12 tells us, "The word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart." That sword will strike off all evil and we shall grow in the divine faith, until at last we become victors in this warfare with sin and be privileged to join with the noble heroes of other ages who have put on the whole armor and who have fought the good fight and kept the faith, waiting now for the hour when they shall go forth to possess the Promised Land.

## VICTORY THROUGH TRUTH

"SAUL hath slain his thousands and David his ten thousands." So sang the ancient Hebrew women at the triumphal return of their youthful rising Star. From time immemorial men have been thrilled at the thought of victory. The earliest records of human activity bear unmistakable proof of the constant struggle for supremacy, and the attendant glory when victorious.

The pages of history are filled with records of the victories of great warriors. This very Fourth of July would never have been handed down as a great national memorial had not the American forces, under General Washington, been victorious in the war of 1776.

Nor is this desire for victory confined to military activities. In the world of sports men have an almost insatiable desire to "win in the game," as evidenced by the records of sports from the Olympic Games of ancient Greece to the groups of boys that can be seen on side streets almost any afternoon playing ball or other games.

The same is true in the realm of finance, and rugged individuals have gone the limit to amass great fortunes, even if to do so they had to take unfair advantage of the less fortunate. Men have climbed Mt. Everest, Mt. McKinley, and others, flown both the Atlantic and the Pacific, and swam the English Channel in quest of victory.

Ambitious men have labored untiringly in the fields of medicine, of science, of mechanics. Great inventive geniuses have spent their lives completely absorbed with the thought of creating devices by which the forces of nature could be harnessed to supply human needs.

In a measure this desire to win is justifiable, and even commendable. We are thankful for the discoveries in medical science by which many human ills have been relieved and the span of life greatly lengthened. We are thankful for labor-saving devices, for more speedy transportation, a better system of food distribution, for pleasanter and more comfortable homes and improved living conditions.

We are glad men were willing to devote their lives to these tasks that we might enjoy the fruit of their labor. But, alas, it is all a failure in the end. Every life, no matter how rich in wealth or worldly accomplishments, ends in defeat. For "man that is in honor, and understandeth not, is like the beasts that perish. He shall go to the generation of his fathers; they shall never see light." The only victory of any real value is the victory through Truth. Through truth alone we can gain the victory over ourselves now, and in the end triumph victoriously over death and mortality.

The experiences of recent years have shown us man's weakness in the attempt to win the struggle for existence. Man's skill and inventive genius, while beneficial in many fields, could, if not properly controlled, cause the ruin of civilization. Better education has been tried, but education without religion does not improve matters. Without an effective religion even the educated, when no restraint is used, often fail of the desired end. Considering the moral breakdown that results, what may have been a victory is turned to defeat.

We view the nominal church, and they too are suffering defeat. They have been turned away from the truth as taught in the Word to fables, therefore cannot gain the victory. In an attempt to fill their pews they have lowered the standard of morality until it is hard to distinguish those who make a profession from those who do not. In other words, they have been inoculated with

a mild form of religion, until they have become immune to the real thing.

Now let us consider the individual. It is not within the power of any one of us to make over the social or religious structure of the world and turn their defeat to victory. It will take a stronger power than the puny arm of man to accomplish that task. But with the individual it is different. Every one of us holds his destiny in his own hands. We are placed here free moral agents and can choose the right or wrong, victory or defeat.

If we choose to follow the path of least resistance, live merely for self, with no higher ideal than to obtain personal pleasure and satisfy the cravings of our lower nature, we are sure to suffer defeat. By allowing the promptings of our natural mind to lead us, we will sink to lower and yet lower levels. Did not the Apostle Paul forewarn us that "to be carnally minded is death"? But, on the contrary, "to be spiritually minded is life and peace."

Through truth we can gain the victory. But unless on our guard continually we will allow the enemy, self, to enter, and turn us from our avowed purpose; and, instead of victory, defeat will be our portion. Too often we have been like the idolater, who, upon being convinced of the sin of idolatry, instead of destroying the idol at once, set it on the shelf behind the door, that at a convenient time he might take one more look. Too often we have made a compromise with sin. Self is the idol that stands between us and complete surrender.

It is quite easy to sing, "All to Jesus I surrender, I surrender all," but much harder to put into actual practice. To put on the character of the Lord Jesus Christ and make no "provision for the flesh to fulfill the lusts thereof" is a man-sized job, and its execution requires eternal vigilance. The Christians of the early centuries realized this fact, and that is why the people so readily accepted the pagan doctrine of substitution. It was easier for them to wash the hands than to cleanse the heart, to "shave the head than to surrender the scheming privacy of the brain inside it."

Said Paul, "The sting of death is sin; and the strength of sin is the law. But thanks be to God which giveth us the victory through our Lord Jesus Christ." To gain the victory we must follow the footsteps of our Leader. He led the way, showing us how to walk, and we must follow His leading without deviation. He never spoke His own words; neither can we if we would win, but must let Truth bridle our tongues, and speak only as the oracles of God.

Christ did not think His own thoughts; for well He knew they would lead to defeat. After enumerating a long list of the evils common to humanity, He added, "All these evil things come from within and defile the man." To follow in His footsteps we, too, must divest ourselves of our own thoughts, must cast down vain imaginations, and every high thing that exalteth itself against the knowledge of God, and bring into captivity every thought to the obedience of Christ.

Christ never sought to please Himself, neither can we. The early Christians lived for an ideal, they felt themselves in the grip of a will not their own. Christ is our pattern. That being true, must we not make ourselves exactly like the pattern and cease trying to please self?

It has been truly said that "no man ever gets deep into the realities of life until he has learned the secret of



supreme loyalty." What aspiration could be grander than supreme loyalty to a Leader whose very life was the embodiment of goodness, righteousness and purity!

The service of our great Commander calls into action these same noble elements in human character, but to a vastly different end. It touches those holy springs within us, our devotion, fidelity, loyalty, unselfishness, courage, our determination to win, and employs them in the ennobling cause of gaining complete victory over one individual, self. His service will lead us to denounce every low, groveling trait of our carnal nature, and to surrender unconditionally to Him who is leading.

Even today the words of Christ are still ringing in our ears, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me."

Now for the ending, the consummation of the victory through Truth. To those who now bear the cross and win in the struggle against sin, the crown of life awaits, which is to be given at the appearing of our Lord from Heaven. How sweet the promise, "They which shall be accounted worthy to obtain that world, . . . are equal unto the angels, neither can they die any more." "When the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." "Being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life."

"Let us be up and doing, while the sun is in the sky,  
Let us be up and doing, for the days are passing by.  
There are sheaves to gather, precious souls to save,  
A mighty conflict rages, and we must be brave,  
Let us awake, be up and doing, for the days are passing by."

## MEETING OUR RESPONSIBILITY

**T**HE challenging life of Jesus Christ must hold its prime grip upon our hearts. The passing centuries have only made it shine the brighter. He pleased not Himself but always His Father. Every one of the saints, valiant souls who have heeded His loving call to service, have not counted their lives dear unto themselves but have gone unflinchingly in the way He has led. "Take up thy cross and follow me," is the divine command. None of us who has responded can make any compromise with evil. A good soldier will always stand ready to fight on the side of his beloved Lord against all evil. He will never be a traitor to Him who hath called him to honor and glory.

Not one of us will be held responsible for events which are beyond our control, but every one of us will be held accountable for the duty of the moment—right where we are. When that responsibility has been met, we can then leave the issue with God. "Blessed are they that sow beside all waters." You have a chance right where you are. There is something offering rich possibilities wherever you are. Oh, how often we can look back over our lives and are ashamed to see the actual harvest that has sprung up in whose sowing we had no part! We must be aroused from a mere defensiveness into a vigorous aggressiveness to resist that old enemy Flesh. God has not asked us to conquer the world as did the great Alexander, but He has called upon us to conquer self that we may be worthy instruments in His hands to dispense peace and righteousness to the nations.

It has been truly said, The sheep need a shepherd. The

ingathering of the harvest needs reapers. The proclamation of the Gospel needs missionaries. God will use us if we let Him. One may say, I am poor material to accomplish much for the Master; but there can come forth wonderful results if we will only let Him direct us by His Truth. The Apostles were a humble few. Governed by human standards they were an odd group, but they became a mighty power in God's hands. We rejoice today that God has again struck at the Rock of Truth and the refreshing stream of water is again gushing forth to quench our thirst as we pass through this wilderness of sin. We need more and more of the Samuel spirit, "Speak, Lord, for thy servant heareth." There is one thing positive and sure, and that is that the way out of the wilderness is not back to Egypt and its savory flesh pots. Hardships have made strong characters, flesh pots have been the wreck of many so-called mighty nations. The battle against the hardships of life has always been the producer of heroism. Out of the most limited privileges have been developed some of the greatest of the race.

If I cannot help another to get on toward the Promised Land by a tugging pull, God grant that I shall not at least cause any soul to hesitate because I stand in the way. Let us go up and take the land, no matter how large the giants, for God is with us for our Captain and His priests with sounding trumpets. Our service should be full of rejoicing. Why do we persist in climbing on the dark side of the mountain and there amid the shades keep stumbling over ugly roots that trip us up, when the sun is shining so brightly on the other side and there we can see our path so clearly?

We sing, "Only to be what He wants me to be" but we have not been pliable enough. The hands of the Potter have ever been ready to mold us into the divine image, but our substance remains too hard, hence He is helpless to carry on. Why should we keep clinging to the present transient things of life when the eternal lies before us? What has the world to offer? How dark the scenes that beset us on every hand! Poverty comes to sit heavily where plenty recently dwelt; ill health pushes its gaunt way into the place long held by health; mistrust displaces confidence where friendships have failed; sin enters brazenly to insult holiness; and death makes its intrusive entrance across the thresholds of our fondest affections. Hence the necessity of a strong faith to carry us over every trial of life, even the faith of a Job who had that sweet confidence and consolation, "For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth. . . . Whom I shall see for myself, and mine eyes shall behold, and not another." It is then that a strong and quiet peace settles over the soul and a better and happier song comes floating out of life, knowing the Everlasting Arms enfold us, and that one glorious Day even death shall be swallowed up in victory.

Each one of us is a voyager on the sea of life; we know on every hand storms and tempests will buffet our bark. Each morning as we set sail on a new voyage, let us stop long enough to put ourselves in God's care before we weigh anchor for the day. "I will trust God," is life's surer secret. Faith is our safest retreat. Let us rely on the promise of Psalm 46: 10, 11, "Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth. The Lord of hosts is with us; the God of Jacob is our refuge." Dr. Moffatt translates it, "Give in," he cries, "admit that I am God, high over nations, high over the world. The Lord of Hosts is at our side, the God of Jacob is our fortress."

## UNDER GOD'S BANNER

**G**OD has given a banner to them that fear Him, "that it may be displayed because of the truth" (Psalm 60:4).

We find the definition of banner as follows: "A standard or ensign . . . as: an army of men united under one banner, with ability to defend themselves and conquer their enemies; a banner being a sign of victory, as well as of battle and union."

In the Standard Dictionary we find: "A flag, a military ensign or standard; an official emblem, any moral or religious ensign. Its function as a signal of war. . . . To unfurl the flag inaugurates the campaign, and while it floats the struggle is unended."

A banner signifies a peculiar and distinctive mark, a glance at which tells either friend or foe whose we are and whom we serve.

We see, then, that a banner is a military symbol; and that, if it means anything, it means that the Christian life is a fight.

Now, leaving irrelevant details aside, we may say that a banner, as conceived in this passage, is both a signal of war and a token showing on whose side we belong. It is a standard presented to us by the hands of our great Captain Himself with the injunction to keep it sacred and unstained. We find in II. Chron. 13:12 who our captain is, "And behold God himself is with us for our captain . . ." and in II. Tim. 2:3 we find the command, "Thou therefore endure hardness, as a good soldier of Jesus Christ."

If we are commanded to be good soldiers and we have a captain, there must be an enemy to fight. God has set us opposite to that enemy; and the work given us to do is to fight the foe until he lies dead at our feet.

Well do we know that the warfare into which this banner is to guide us is not the armed conflict of people but the warfare against sin and evil. Let us remember that the conflict meets us first of all in our own heart, and next in the world outside us; and that these two, though distinguishable, are not really separate.

So long as there are corruptions within, and so many hideous shapes of evil in the world, we shall lack no foes.

The battle is the Lord's. For one thing it means that the cause we fight for is God's. Our foes are sin and evil, wherever we may assail them, and in whatever outward form or disguise they may assume. While that is all true, we do not want to lose sight of the fact that it is in God's behalf we are fighting. This is a thought we all need, to sustain our courage. And it is the realization of this truth, that we are contending not only for our own triumph but that the will of God may prevail, that fills the good soldiers of the Kingdom with a lofty conception of their aim and an enthusiastic confidence of triumph.

The battle is the Lord's; in that watchword there is an unflinching front of courage for all who war against impotence, impurity, and wrong of every kind.

However, in claiming that our cause is God's let us be quite sure that we are right. It is very easy to have a confused mind about this, or a perverse will; and nothing comes more naturally to us than to set up our own likes or fancies or prejudices, and baptize them with the name of God's will.

To identify our will with God's will is one thing, and insures triumph; to identify God's will with ours is quite another, and leads to destruction. "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord" (Isa. 55:8). Remember, if the battle is God's, His commandments are our guide. If He has given us a

banner, then that sign and token of His presence moves at the head of the advancing host, directing the action of the whole. We must fight not only for the aim He sets before us, but with the methods He approves. There are no carnal weapons in this warfare (II. Cor. 10:4). One unflinching mark of God's good soldier will be the readiness to say, "Not my will, but thine, be done."

The real difficulty is not an intellectual one of discovering where God's will lies, but the spiritual one of bringing ourselves to accept it. As we said in the onset, the evils we are to fight are chiefly within. We are to battle against the instincts of our own nature. "For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: all these evil things come from within, and defile the man," says our guide Book. Sometimes our opponent seems to confront us with legions in number. Oftentimes the way is long and steep and hard. Sometimes we come to mountains that seem insurmountable. At such times we must remember, God is with us for our Captain.

Then, too, it is marvelous how often when we imagine the path is going to end in a blank wall of rock, if only we go forward in humility and with a surrendered will a passage opens up in the cliff and lets us through. Impenetrable obstacles do not exist for those who will obey their Leader, any more than for the Great Leader Himself. It is His purpose that we should follow close behind Him: "Where I am, there shall also my servant be" (John 12:26). In that same verse we read, "If any man serve me, let him follow me . . ." This command or appeal is found many times in the sayings of Jesus. If we let His will be our directing ensign, even in the sorest conflicts, we shall never have a complaint that He led us wrong.

Once again, if the battle is the Lord's, it is in His power to conquer. Do you not think that truth is one we have cause to lay to heart, especially in this day of organization and machinery, when men put their trust so readily in external arrangements and committees and institutions of every kind?

Like the bush that Moses saw: our light, or life, shines only so long as the power of God is in it; let Him depart out of our lives and we are nothing. While He is there, no shadow can obscure the light.

We may rest assured that if God had not meant the fight possible, we should never have been led into the way of truth. Listen to the voice that says, "Be of good cheer, I have overcome the world. . . . Lo, I am with you alway, even unto the end."

"Thou hast given a banner . . . that it may be displayed." We have the banner, the Standard that is to be set on high, the flag we must unfurl to every rustling breeze, the flag we must wave out before the host, undismayed by reverses, speaking courage in every fold of its drapery. It must shine into and out through our whole life. It is to be displayed, not by saying ostentatiously, "Come and see my zeal for the Lord," not by sounding a trumpet at the street corner; no, but by a quiet, steady consistent loyalty in all places and at all times, and under all conditions. In the street and market as well as in the sanctuary, on holiday as well as at home, an unflinching avowal of our faith is the only true way.

If we wish to bear ourselves well in the conflict, and to come out of it with a crown of victory, let us join ourselves, quietly, and yet firmly, to Him whose war it is, and who Himself encountered all our worst enemies, that



in His great love we should be more than conquerors. Let us name the name of Christ and stand where His people stand. There are great promises for all who endure unto the end:

Length of days in one hand; riches and honor in the other; beauty that shall never tarnish; joy that shall never fade; health, vigor, vivacity and strength that shall never wane.

And above all, if we win the battle over sin and evil, one day we shall see God! What more could we ask?

It is an ill day for one to step out of the ranks of God's sacramental army, lay down his armor, and bid good-by to warfare. That is the beginning of sorrows. And the only way to ward off such a temptation is to remind ourselves each new day that we are consecrated soldiers, chosen and set apart to fight for God and right. Let us take unto us the whole armor of God that we may be able to withstand (Eph. 6: 13).

There is no discharge in this war. When once we join this army it is a life enlistment. We either must fight faithfully now until every foe lies dead at our feet, or we shall have fighting to do in another sense, cleaning up the evil forces of the world during the forty years of God's judgments, when the unfaithful become the sword of the Lord (Psalm 17: 13).

If, like the Apostle Paul, we are able to say at last, with thankful wonder, "I have fought a good fight, I have kept the faith," then like him we too shall have confidence to add, "henceforth there is laid up for me a crown of life."

## THE MOTHER-LAND

**C**ITIZENS, hearken; the Mother-land speaks! Sons of men, the Mother-land demands your allegiance. In this hour stand up like men and fight for her; it is for your life.

What! does our Mother-land groan under the hand of an oppressor? Must we go into battle as liberators of the weak and downtrodden? Ah, no! "Jerusalem which is above is free, which is the mother of us all."

Is she, then, in peril? Does the enemy threaten to overwhelm her? Are those dark clouds omens of thicker darkness and utter chaos? Is our strength needed in her defense? No, citizens; our Mother-land is not as the petty domains for which earthborn dare to die. Stronger than the strongest work of man is she; stronger than the iron dominion of imperial Rome; mightier than proud Britannia, once mistress of the waves; yea, more powerful than the youthful giant, America. Greater than the combined kingdoms of men on all the myriads of dark planets spinning in the abysses of space is our Mother-land. Her strength lies in her Founder; behind her, before her, within her and around her like a protecting flame is the mightiest of all Beings, the KING who is above our coming King of kings, even God Himself.

No, our Mother-land is in no danger; she is secure. Those dark clouds are even now tinged with the first gleams of dawn, and by those slender fingers of light is written the doom of the adversary. The triumph of our Nation is as certain as the movement of the spheres, as sure as the covenant of day and night. Neither the rage of open foes nor the treachery of false friends can stay the coming of her day of glory. The breast which now nourishes a seed of rulers shall hereafter nourish a second child, an innumerable multitude, a nation "born in a day."

Why then does this invincible power deign to call upon us to stand up and fight for her, since she has no need of our persons or services? Citizens, understand ye not the call, "It is for *your* lives"? Your own life, your eternal happiness, all you have learned to hold dear, depends upon your union with the Mother-land. Today the wall of darkness which the enemy has built serves as her defense. The implacable foe, befogged and blinded, sees not our Mother-land and knows not how to fight against her; but he has marked *you*, her citizens, her soldiers, and against you as individuals he wages a murderous guerilla warfare. Incessantly he rains his fiery darts of ridicule, doubt, and temptation upon each valiant knight who wears the armor of light and dares level a lance against his foul arrogance; and woe betide the warrior who ventures out without his armor and weapons. One poisoned dart between the joints of his harness may prove fatal; again, he may recover, but at the cost of needless pain, suffering, and loss of precious time.

Above all, keep ever unsheathed the twoedged sword of the Spirit, and wherever the foe of foes, the lurking enemy within your lines, ventures to lift his head, strike! It is for your life!

Soldiers! before you lies the camp of the enemy, spread far and wide to the farthest boundaries of the world. Fear not; they that are with us "are more than they which be with them." Behold, God "is with us for our captain, and his priests with sounding trumpets to cry alarm against you." Above you floats your banner, "displayed because of the truth."

Like our temporal flag, "Old Glory," this banner which means so much to us is a tricolor, red, white, and blue. Red, the symbol of zeal, reminding us that every true patriot, every good soldier, will be willing to shed his blood, if necessary, for his Mother-land. It stands for love, that divine love which should dwell in every breast and be the ruling passion in every soul. It reminds us of the advent of our Commander, who comes from Edom, with dyed garments from Bozrah, His raiment red with righteous judgments.

The white is the symbol of purity. It stands for virtue, for incorruptibility, for honesty, for humility, for charity; in fact, for everything that is godly. To every true soldier of the Mother-land is promised a white robe—immortality.

The stars upon the azure are symbols of light and heavenly protection. They teach us that our Mother-land, the New Jerusalem, is now and ever shall be a bulwark of light, of righteousness and of truth. They remind us that Heaven is above us, underneath and around us, and that in the darkest hour of trial and seeming peril, God's eye is upon us.

Hail to thee, glorious banner! To thee we pledge our everlasting devotion. With thy shining folds above us, no service is hard, and every bitter thing is sweet.

Hark! from the outer dimness is heard the tread of the enemy advancing to the fight. Look well to your armor. As our own trumpet sounds, is there a man in our ranks whose heart quails? If any is fearful and faint-hearted, let him return. Ye who remain, remember that the best defensive strategy is to take the offensive as soon as possible. In the name of our Captain, in the name of the great Jehovah, attack! *attack!* ATTACK! Let not sin prevail against you, but search it out and smite it quickly before it can unsheathe its poisoned blade.

Those storm-clouds, once so dark and lowering, are breaking; they fly before the advancing streamers of light. Above the horizon our eager eyes behold the glory



of the rising Sun of Righteousness. The veil of darkness which has protected the Mother-land so long is rent asunder, and the Holy City, the heavenly country which we seek, bursts upon the wondering view of all nations.

The power of man stands face to face with its own destiny; the old serpent stands affrighted and grieved to the quick with the sword through his vitals, his evil past recoiled upon his own head. From the ranks of the King comes a shout of victory; a victory which has been ordained since the foundation of the world. This beautiful earth which our feet have trod, and whose scenes we have learned to love, becomes in truth our Mother-land; not a spiritual abstraction, but a glorious reality, a Nation which shall continue "as long as the sun and moon endure."

Citizens! Soldiers! the Mother-land demands your obedience. The armor is tried, the weapons sharp and true. In the power of the great God of battles, fight on, for *it is for your life.*

## LEAVE YESTERDAY BEHIND

**Y**ESTERDAY is gone; its joys or its sorrows, its accomplishments or wasted opportunities, its gains or losses, not a fraction of it can be recalled. Today is before us, fresh with new aspirations, new hopes and new opportunities; it is not the same as yesterday, each day is different. Our surroundings and work may be as usual, but not the thoughts which guide the course we take, for they are as ever changing as the moments fly.

If yesterday was dull and dreary, then it is certain that the inner radiance was lacking, our eyes were holden with earthly things. Today let us mount faith's summit and view the promises laid up for, not the high and honored ones of earth, but for God's humble ones. It matters not whether we are rich or poor, whether we live in a palace or a cabin, if the conclusion of every effort is directed to God's Tomorrow it shall be ours, holding out to us life in one hand and riches and honor in the other.

Today is our opportunity to leave behind yesterday's failures, to build high heaps over the mire holes we stumbled in. Whether it was anger, impatience, pride, selfishness or any of the category of evils, we can stand victors provided we arm ourselves with God's Word and a determination to win. Yes, steady self-control will bring us through the day triumphant.

If yesterday was a day of spiritual achievement, when trials were met with patience, the angry retort answered with kindness, when we allowed no bitter feelings but kept that calm and quiet spirit; then we can leave yesterday behind with satisfaction; today we can rise still higher.

How glad we are to leave behind the day when, so blinded by the natural mind, we could not see our ways were on dangerous and slippery ground! Today our steps shall be forward with true friends to help us to arise from yesterday's failures, making them lessons for today's improvement, then to go forward with greater watchfulness, knowing that happiness will crown every effort to do right.

Leave behind those yesterdays when we were all taken up and engrossed with the fleeting temporal cares, simply preparing for the present which holds no security for the eternal future. Leave behind the useless effort spent seeking to please man instead of living to please the Giver of all; knowing that each duty done for the Lord, no matter how small, brings a reward. Whether it is publishing

His Truth, resisting the evils of our nature, or being examples of Christian courage, it never will be forgotten by the great Paymaster in that future Day.

As we take our Bible and see more and more of world conditions fulfilled as predicted on its pages, we are caused to realize a closer daily walk in the steps of the Master is imperative, or some unredeemed yesterday will mean eternal disaster for us. There will be no time then to put off to a more convenient season those old sins which have clung to us so long. To heed the admonition as spoken by the Apostle Paul is to make progress: "Be strictly careful then about the life you lead; act like sensible men, not like thoughtless; make the very most of your time, for these are evil days" (Eph. 5:15, 16, Moffatt).

The chronic sufferer complains, "Every day is the same; I can't do anything; just eat and sleep, take one rest after another, go to bed with my aches and pains and get up with them." But no, each day can be richer and fuller by the thoughts he cherishes, and by the exercise of patient endurance yesterday's goal can be greatly surpassed. So the invalid can show by the faith and perseverance employed that spiritual strength is not gained by the exercise of muscle but by the diligent exercise of one's mind and will power; by leaving yesterday behind to gain new heights of Christian character today.

On the Damascus road the greatest of the Apostles arose to begin a new and greater enterprise, leaving behind a life of worldly honor and nobility, suffering the loss of what the world can give to secure the enduring treasures of Eternity. He relinquished his hold on the lesser that he might obtain the greater. He realized the value of leaving his unprofitable yesterdays behind. Addressing the Philippian brethren, his eye was single, his purpose was fixed. His face must have glowed with earnestness when he fervently exclaimed, "This one thing I do—forgetting everything which is past and stretching forward to what lies in front of me, with my eyes fixed on the goal I push on to secure the prize of God's heavenly call in Christ Jesus" (Phil. 3:13, 14, Weymouth).

Let us keep the words of this noble servant of God in memory. Let this same desire burn in our hearts while we are striving to make each day better than the one before. Only with our eye fixed on the goal, and a constant pressure, shall our ears hear that heavenly call reserved for every faithful one.

## THE BIBLE

This Holy Book I'd rather own,  
Than all the gold and gems  
That e'er in monarchs' coffers shone,  
Than all their diadems.

Nay, were the seas one chrysolite,  
The earth one golden ball,  
And diamonds all the stars of night,  
This Book were worth them all.

Ah, no, the soul ne'er found relief  
In glittering hoards of wealth,  
Gems dazzle not the eye of grief,  
Gold cannot purchase health.

But here a blessed balm appears  
To heal the deepest woe,  
And those who read this Book in tears,  
Their tears shall cease to flow.

## Meditations on the Word

MEMORY VERSE: Psalm 127: 1, "Except the Lord build the house, they labor in vain that build it: except the Lord keep the city, the watchman waketh but in vain."

At this season of the year, while our nation remembers its birth and the principles adopted for its pursuance, it is well for us to consider seriously the One in whose power the destiny of nations lies. This nation has risen to prosperity, power and world leadership in a comparatively short period of years. Has it remembered the sentiment uttered by a great king of Israel many years ago: "In thine hand is power and might; and in thine hand it is to make great, and to give strength unto all"?

We need also to remember the words of Moses, the man of God, to his people before their entry into the promised land: "Beware that thou forget not the Lord thy God, in not keeping his commandments, . . . lest when thou hast eaten and art full, and hast built goodly houses, and dwelt therein; . . . then thine heart be lifted up, and thou forget the Lord thy God, . . . and thou say in thine heart, My power and the might of mine hand hath gotten me this wealth" (Deut. 8: 11-17). When God is not given the honor and obedience due to Him, nations as well as individuals lose His divine favor. They then are used merely as instruments in His hands to carry out a well-defined purpose. They cannot expect His protection or His blessing.

It is not for us to predict whether the guardians of this nation watch in vain. Sufficient it is for us to know that the individuals, whether many or few, who put their trust, wholly and truly, in the Almighty will receive His protection. Neither their labor nor faith will be in vain.

The record of the past clearly shows that when God's people were obedient and lived up to His requirements they prospered and were protected from their enemies. There is no account of His people ever being forsaken when they walked in the ways of God. Incidents are also recorded of how the Lord sent deliverance to His people when they turned to Him after following the customs of their neighbors and fulfilling the unlawful desires of their own hearts. We need not expect results today as dramatic as some of those witnessed in previous ages, but for all who will turn to Him with all their hearts there is the promise of protection and assistance.

Whatever the historic incident that caused the Psalmist to utter the words of our text, we can profitably draw a moral lesson. There is a spiritual house being built in these days (I. Pet. 2: 5; Heb. 3: 6), and if the structure is to be successful the Lord certainly must build and work together with us, or rather, more correctly, we must work together with Him. Our success, whether individually or as a church, depends greatly upon how we take God into our aims and motives and allow Him to direct.

First of all we must be on the right foundation. The house or church founded and built on the doctrines and traditions of men has not God for its Helper. It may seem to prosper, it may grow in numbers and extend its influence world-wide; but in the end, without God, all is in vain. The teachings of the Prophets, Jesus, and the Apostles furnish the only true foundation on which to build the house of God (Eph. 2: 20). Can we possibly expect God to labor with us if we are on the wrong foundation and that contrary to His wishes? We are but deceived if we think He will.

When we are certain our foundation is right, we can build with confidence. Each member of the spiritual house has to be perfectly fitted to fill the place appointed him. While each one is responsible for his own doings, and whether he attains the required standard depends wholly upon him, the structure as a whole cannot progress unless each member is concerned about his fellow laborer, and all work together. Furthermore it must be fully understood that without God to work with the body as a whole and with individuals, all effort is vain.

The Almighty is a God of completeness and permanence. We know if our building is under His supervision it shall endure, "for whatsoever God doeth, it shall be forever." The work of His hands is perfect, inspiring our trust and confidence.

Whatever our effort, we shall not attain holiness if the Lord withdraw His aid because of our self-righteousness.

Whatever wisdom and spiritual understanding we may possess, it avails nothing if we do not let it guide us as direct from God.

Our courage will not suffice or help us if God, because of our disobedience, ceases to be with us to defend.

No vigilance of our own avails if His guardian angels be not present with us.

Being left alone and without God we sink and perish, but with Him we are raised up to higher ideals and made to live.

The man who has not learned to strive has not known one of the greatest secrets of happy achievement.

We should feel and be able to say truthfully as did the Psalmist, "God is our refuge and strength, a very present help in trouble." The help of man is unreliable, weak and confusing, and all who refuse to be guided by the precepts of the Eternal shall end in confusion. Even our own judgment is deceptive. Our trust, our faith, our hope should be in God; for with Him alone is safety, freedom and life.

At such a time as this when the world is in a most critical condition, when men of principle are bewildered by the rising forces of cruelty, what better place of refuge can be provided than the Everlasting Rock? To it we would direct the hearts of the troubled and anxious. Above all, we would hasten to find shelter therein ourselves. For when the afflictions of humanity multiply, what could be more consoling than to know we have a place of security!

A poet of the last century expressed in a small way the peace that comes with perfect trust:

"The child leans on its parent's breast,  
Leaves there its cares, and is at rest:  
The bird sits singing by its nest,  
And tells aloud  
His trust in God, and so is blest  
'Neath every cloud.

"He has no store, he sows no seed,  
Yet sings aloud, and doth not heed:  
By flowing stream or grassy mead,  
He sings to shame  
Men who forget, in fear of need,  
A Father's name.

"The heart that trusts, forever sings,  
And feels as light as it had wings;  
A well of peace within it springs:  
Come good or ill,  
Whate'er today, tomorrow, brings,  
It is His will!"



## ITEMS FROM OUR MAIL BAG

From an enthusiastic reader at Covington, Ga., is the following.

"Dear Sirs: Please send complete set of books by Rev. L. T. Nichols. I am giving them to a friend; she has read three of them, and she is like me—we think they are wonderful. They have taught me so much, I can never forget. They have taught me how to live for the Lord. . . .

Sincerely, L— G—."

A reader at Schumacher, Ont., Can., finds the MESSAGE helpful.

"Dear Sir: Enclosed find renewal of subscription for another year. I enjoy reading the little paper (MEGIDDO MESSAGE) and would not want to be without it. It is so helpful.

Yours very truly, Mrs. H. H—."

Word has reached us from a sister at Newark, N. J., of the death of her husband. She writes:

"Dear Brother Thatcher: Enclosed find amount for the renewal of the MESSAGE for one year. It has helped me in a great many ways to understand my Bible and in the illness of my husband, and to let God's will be done. My husband passed away on January 24. He was 87 years old and blind. Please pray for me; and may God bless you in the work that you are doing. Sincerely yours in Christian love,

Mrs. Josephine Smith.

A letter comes from our sister at Crewe, Cheshire, England.

"Dear Sister: . . . Yes, we must hasten to escape to the strong tower, which is the 'ark' of today, if we are to have the angel's protection when the storm bursts in all its fury. Our minds must be looking forward to the day of rejoicing when all trials are a thing of the past. The days are evil, and we must shine as lights in a dark world; although we are sometimes scoffed at, and sometimes listened to very attentively.

"Well, I must say I have been very disappointed at not seeing any requests for literature from this part of England as I have given a lot of pamphlets away and at times I have left some in railway carriages when I have been traveling, in the hope that they would bear fruit. It certainly will take the judgments of God to rouse people to right doing. [This is "the day of small things," sister.]

"We also must not deviate one hair's breadth from the right path, then we shall be with those who will rend the skies with shouts of acclamation: Thou hast redeemed us from among the nations, and hast made us Kings and Priests, to reign Lord with Thee! Striving to do right in the sight of God. With Christian love,

M. H—."

The following letter is from a sister at Brooklyn, N. Y.

"Dear Maranatha Sister: Your good letter received, on how we should be ready in spirit when the Master calls to judge our lives. As it is written, 'Keep thy heart with all diligence, for out of it are the issues of life' (Prov. 4:23), therefore we should always be alert. I thought when I saw all the trees bursting forth anew with leaves and blossoms, after looking as if dead all winter, what a wonderful God to perform such wonders and to promise us eternal life after death, and proved it by the resurrection of Jesus His Son! How hard we all should work, watch and pray that we enter not into temptation of sin, but become a vessel unto honor, sanctified and meet for the Master's use and prepared unto every good work (II. Tim. 2:21). Yours in Christian love, E— H—."

## EXCERPTS FROM "OUR DAY OF FREEDOM"

by the Rev. L. T. Nichols

WE have a great deal to cause us to be thankful to our God, in that the Declaration of Independence was made on July 4th, 1776. We have great reason to celebrate this day. A Government sprang up for independence of religion and free thought, regardless of race or color. It declared we should have the right to worship God according to the dictates of our own conscience, without molestation, and the Government to protect and sustain us.

If it had not been for George Washington, where would we be today? still so bound that Truth could not lift its head. He was a great benefactor to America. But a time is coming when there will be One who is a greater Benefactor, One who will "make thy officers peace, and thine exactors righteousness," when "violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise." Is this the state of things today? We know it is not. But this time is not far distant.

We are thankful for the freedom that has been given us through a Washington. He was a man God made use of for the benefit of His people. Through his instrumentality we gained freedom and the right to worship God as we please. We should be thankful that there was such a man who, together with other brave men, had the courage to stand up and obtain a Declaration of Independence and a Fourth of July.

There is a great day coming when there will be a greater Declaration of Independence than the present one, when the coming King of all the earth shall institute a Government for His people. This present government is of little worth compared to the future one under the King of kings and Lord of lords. . . . God did not work through George Washington that the whole earth might be benefited, but this government was established to benefit those who would be His people or seed; that circumstances would so arrange themselves that a righteous seed might be developed, who would uphold His cause and hold aloft the banner of Truth in this "cool of the day."

I, for one, am exceedingly thankful for this Fourth of July. There are no people or there is no person who should be so thankful as we for this day. This is the only age in which men can worship God without fear. We can meet unmolested and worship God; but the future Government will far surpass this. . . . The coming independence is a Declaration of Independence from disease, from the grave, from the trammels of old age. . . . George Washington himself could not stave off sickness, disease, old age, gray hairs, and the grave by his Declaration. . . .

Our way of celebrating the Fourth of July is the best. . . . Our object in meeting is different from that of the world. . . . We celebrate the day that we may be made better, so that we may gain a Government where we shall be delivered from this state of mortality. We shall have every second of the grand Eternity in which to enjoy ourselves. We can go from place to place without being weary. How lovely it will be to lift our feet and go with the freedom of the wind! And to think we can have such glory!

## TRUTH AND FREEDOM

On the page that is immortal,  
We the brilliant promise see:  
"Ye shall know the truth, My people,  
And its might shall make you free!"

For the truth, then, let us battle,  
Whatsoever fate betide:  
Long the boast that we are freemen  
We have made, and published wide.

He who has the truth, and keeps it,  
Keeps what not to him belongs,  
But performs a selfish action  
That his fellow mortal wrongs.

He who seeks the truth, and trembles  
At the trials he must brave,  
Is not fit to be a freeman:  
He, at best, is but a slave.

He who hears the truth, and places  
Its high promptings under ban,  
Loud may boast of all that's manly,  
But can never be a man.

Wise in speech, and bold in action,  
Be forever! Time will test,  
Of the free-souled and the slavish,  
Which fulfills life's mission best.

Be thou like the noble ancient—  
Scorn the threat that bids thee fear:  
Speak!—no matter what betide thee,  
Let this truth be ever near.

Be thou like the dear Apostles;  
Be thou like heroic Paul:  
If God's thought doth seek expression,  
Speak it boldly, speak it all!

Face thine enemies—accusers;  
Scorn the prison, rack, or rod;  
And, if thou hast truth to utter,  
Speak, and leave the rest to God!